



# COMMUNITY SERVICE NEWSLETTER

Volume XXXIII Number 3  
May-June 1985  
ISSN 0277-6189

---

*COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.*

---

## imago

by Jim Schenk

In late 1970 several of us in the Social Work profession became aware of a quite perplexing situation. We were all very involved with the inner city, working with neighborhood centers and low income people. The perplexity derived from our awareness that low income people did not suffer alone. We as social workers ourselves, staff that worked with us, volunteers and many other people we encountered - the middle class of our society - all seemed under such great stress. The question continuously arose: why, in the richest society in the world, are people experiencing such stress? Why do the majority of the population suffer from loneliness, isolation, meaninglessness, insecurity?

After much research and study we concluded that we lived a life based on a dychotomy: on the one hand, we experienced an internal drive toward love, concern, and sharing with others; on the other hand, we shared society's commitment to individualism, competition, materialism, and consumption - all of which contradict the drive to love and be loved, to share, to be concerned about others. And not only did we live this dual lifestyle; we

were almost completely unaware of the duality, despite the fact that it generated an almost schizophrenic response. The stress evolved from trying to live two lives.

From this conclusion came our decision to explore what type of lifestyle would emerge if we placed the highest priority on a deep commitment to people. How would one live if his/her primary value was serving other people?

We began to read: David Spangler, William Irwin Thompson, Elise Boulding, Thomas Berry, Vivian and Fritz Hall, Robert Gilman, Hazel Henderson, Willis Harman, Helen and Scott Nearing, and others. We attended workshops with Barbara Marx Hubbard, Elizabeth Kubler-Ross, Alan Chadwick, Sun Bear, Buckminster Fuller, Nancy Todd, Paolo Soleri, William Becker, and Kirkpatrick Sales. This exploration significantly broadened our perspective, to include not just a commitment to humanity, but a respect and love for the whole Earth. We began slowly to realize that we humans are only a small, often alienated part of the Earth, and, as some feel, maybe a cancerous part at that. Many seemed

to have not only lost touch with other people, but also their awareness of their interdependence with the Earth. We felt that we must regain a consciousness of the Spirit of the Earth that unites all of us living on it. Through our own inner consciousness of this spiritual presence, we believed, we would find connectedness, and meaning and fulfillment in life.

Based on this belief IMAGO began. A support group developed, sustaining each other's attempts at making meaningful changes in our personal lives. We began holding workshops to broaden our knowledge of practical lifestyle changes we might make, and later offered these workshops to the broader community. Topics covered included Alternative Lifestyles, Passive Solar Energy, Energy Conservation, Bio-Dynamic French Intensive Gardening, Stewardship of the Earth, Celebrations for the Family, and Care for One's Aging Parents.

A name was needed, to identify who was sponsoring these workshops. Thus IMAGO was born. IMAGO comes from the Latin word which means "imaging." We were imaging, or imagining, what a more humane and fulfilling lifestyle might look like.

Over time, such concerns as Native American spirituality, environmental education, stewardship of the Earth's resources, and personal lifestyle changes became important aspects of IMAGO. Full moon celebrations, and other seasonal events, along with a monthly discussion group, continue our support of each other. A membership component has been developed with an emphasis on consultation.

We try to conduct workshops within the framework of the broader perspective of Earth awareness. A course entitled "Renewing the Earth - Hope for the Future" was developed, covering skills like organic gardening and alternative energy sources. On April 12-14, 1985, we co-sponsored a workshop on Bioregionalism. Following this are weekly seminars on Passive Solar Energy, Organic Gardening, Conservation and Community, all from a bioregional perspective. Bioregionalism involves becoming oriented to the life systems of one's own region - the rivers, an-

imals, plants, and minerals that are ours to steward in our area.

IMAGO's overall goal is perhaps best expressed in Robert Gilman's concept of working toward a "Humane Sustainable Culture." For it is cultural change that must ultimately occur. Workshops and personal change are important; but substantial change must take place on the "village" level, the community level.

We see the need to develop an interdependent, cooperative society. We do not see cities going away. Their creativity, pluralism, resources and opportunities will continue to draw and retain people for a long time to come. It is neighborhoods that have the potential to develop on a village scale.

Gary Snyder writes in The Real Work:

A city should be a convivial place in which you can get everywhere on foot, and where you can come and find your friends, good food, good music, good gambling, good poetry readings without having to own a car or travel great distances from your workplace to the downtown. They should have all of those characteristics of earlier classical, European cities that are lacking in the American city. A city is obviously a beautiful, functional place. The gardens should go right up to the edge of the city as they used to in Europe.

It is here that IMAGO is turning its focus, toward developing an interdependent, cooperative community in our own neighborhood. Our vision is of a larger city made up of a compilation of small cooperative villages. Neighborhood businesses must be revitalized. Gardens must provide for much of the food needs, and alternative means of energy must be developed and utilized.

As a community we care for each other. We recognize that our security cannot come from insurance policies, or large corporations providing us our food and jobs. Genuine security comes from people providing for each other's basic needs. We try

to exchange skills, care for the aging and children, provide emotional support, and address health care needs. Intentional communities have traditionally done these things; we do not claim to be doing anything that is without historical precedent. Yet we are trying to reach out beyond ourselves, as we try to convert a working class neighborhood to this awareness.

The extension into the broader community has proven a real challenge. Our attempts to involve the community in our food co-op have not been terribly successful thus far. The workshops we have sponsored in the neighborhood still draw primarily attendees from beyond the community. We are now looking at other basic needs, such as block watches and street parties. We patronize local merchants. Sometimes we use our bikes, or walk. Just that simple change in mobility brings us in touch with many people that we never see when we drive.

In all our planning and doing we are aware that the deepening of our consciousness of the Spirit that links the Earth and the Universe gives us our focus. It is through this consciousness that we become aware of our place on this Earth. This inner awareness gives our "doing" its meaning, and provides us a place "under the Sun." It is the source of our hope for the future.

*Jim Schenk is a member of Community Service, Inc., an organic gardener and founder of IMAGO.*



#### DON'T FORGET

The McLaughlin-Davidson Workshop, May 24-25, and the Community Educational Service Council annual meeting, May 25-26 in Yellow Springs. If you want to attend and have misplaced your brochure and registration form, let us know and we will send another right away.

## The Small Community

*by Griscom Morgan*

The subject of the small community, which is the focus of Community Service, is much more complex than it appears to be from simple assumptions. In an article in the 1950 American Sociological Review, George Peter Murdock reported the findings of a ten year study of the Institute of Human Relations at Yale entitled Comparative Community Research. This study identified the small community as being, with the family, one of the two universal forms of human societies throughout history. Just as chickens begin to tear each other up as the flock grows larger than about thirty and they try to form flocks of appropriate size in which they can recognize and relate to each other, comparable intimate relationship groups have prevailed among human beings and the family has existed in relation with them. The Yale study found that the small community that fulfilled human need in this respect had a top limit of about twelve hundred people, though more intimate acquaintance required smaller groups. This is smaller than the size of many small towns. But even small towns are not "small communities." John Collier described the small pueblo of Tuseque as a far more complex interrelationship of diverse groups and functions than the ordinary white town, though it had less than a thousand people.

We are forced to question where is the small community in modern society if it is a universal of human societies? Five years after the Yale study was published, Zimmerman and Cervantez published findings of the study by the Harvard Laboratory of Social Relations of the characteristics of urban families that had not fallen subject to pathology and social breakdown, entitled, Successful American Families. Fifty-four thousand families in 20 cities were the base of evidence. And there was found only one common ground or universal among the successful families: they had associated themselves with about five other families - more or less - with common values, ways of life and loyalty to each other such as shared child care, mutual aid, and

common worship. Moreover, each smaller group of something like five families, in turn had association with other groups and their members with similar standards and values. They observe that "there is an astonishing similarity of basic values in the friend groups and the friends-friend groups. This makes for an extensive social system of about twenty-five families which bulwarks and stands by this intensive family system of five or six families." It was just such an intimate group as the Yale study had found to be one of the two universals of human societies. No utopia had pictured this pattern of association, nor had it been part of religious ideology. This successful pattern of living had become established among poor, wealthy, and diverse cultural backgrounds.

One of the most important features Zimmerman and Cervantez discovered about the interfamily small community was that it did not lead to isolation of its group membership. Rather than being centered upon itself, it opens up to members outreach to a larger world of people and resources because each family has other contacts and associations that can be shared with members of the group by virtue of their intimacy, mutual trust and common ground of values.

The way society is organized has a major influence over whether the universal social health giving functions of the small community are fostered by the social order or destroyed by it. Jessica Savich on a Today program reported on the one teacher public schools of rural Nebraska, how in truth they were centers of small community fellowship to the families whose children attended them, and how the children by virtue of this beginning were apt to be valedictorians when they finished in larger schools.

This same sense of small community has also been glimpsed in small schools existing in and for neighborhoods within large cities. After the second world war, El Paso, Texas could not build schoolhouses fast enough to accommodate the incoming children. So at the builders' suggestion, as a temporary expedient, houses were designed to accommodate two-teacher neighbor-

hood schools. They became centers for small-community life and association and were loved by teachers, parents and children, as well as being economical - especially when the children of the neighborhood grew up and they could be converted into homes. In contrast, a Washington state study found that the larger the school the fewer were the children's friends and the less their contact with the teacher. Small community functions tend to die under these circumstances and the social health of their families also declines, as the Zimmerman Cervantes study has shown.

It has been widely assumed that the small community function in society could be filled in the large city by "neighborhood organization" or churches. A major endeavor to this end was made in the Peckham district of London, England, to develop a vital community of the Peckham neighborhood. Much was accomplished in transforming the neighborhood and people's lives. But after a while it dawned on the administration that urban mobility had dispersed the membership over the city, and those who had moved into the neighborhood were strangers. The same development occurred to an inner city church in Dayton, Ohio, whose minister had similar high objectives as the Peckham center.

The small community as a fundamental of human society has suffered over the world because of a simple condition of our economy that has afflicted peoples, markets and technologies over the world where it has prevailed. Where society uses money as a medium of exchange, deficient circulation of money is as degenerative to society as is deficient circulation of blood in the human body. Mutual aid pervaded the life of the American Indian, as well as the pre-Roman society of northern Europe and Asia, as Kropotkin discovered, and reported in his Mutual Aid. He also wrote of the high quality of community life during the guild-Gothic era of Europe, but he was unaware of the role of unhoardable money from its annual loss in face value forcing its circulation throughout society. Economic historian Brooks Adams, in his Law of Civilization and Decay found in this era freedom from

the usual character of a monetary economy and wrote that it "was an interval of almost unparalleled commercial prosperity." It ended after the discontinuance of the tax on currency.\*

In Community Service Guidebook for Intentional Communities, we quote John Collier's description of the societies so blessed: "They had what the world has lost, they (Amerindians) have it now. What the world has lost, the world must have again, lest it die...the ancient, lost reverence for human personality...the American Indians almost universally had...."

"If our modern world should be able to recapture this power...true democracy, founded in neighborhoods and reaching over the world, would become the realized dream of heaven on earth." D.H. Lawrence, who similarly discovered this heritage in the Pueblos wrote of it "It was a vast and pure religion, a cosmic religion the same for all peoples." Collier was able to identify a major cause of its destruction as observed by Dutch social scientists in Indonesia: when the scarce "money economy enters the village community, the genius of the community starts to die. The complexly organic unity falls apart, intra-village rivalry takes the place of mutual aid, social value perishes." The native money (that preceded the scarce system based on precious metals) could not be hoarded and land could not be held by the wealthy; so they had not usury, chronic unemployment or concentration of population in large cities which are intrinsic to the economics of the world today.

John Collier and D.H. Lawrence with their literary competence expressed their appreciation of the small community folk heritage and religion of American Indians in their way, but how about plain people who earlier became acquainted with it? Fortunately, thanks to a colonial historian, we have a record of this appreciation from two hundred years ago. At the end of the French Indian wars both Indians and whites had many prisoners. At the end

of the wars they were all released. All the Indians returned to the Indian world, but most of the white prisoners preferred to remain in the Indian communities; some whites after going home still found the Indian world preferable and returned to it.

The genius of the community increasingly dies when money scarcity leaves members of the community starving and unemployed. Congressional research revealed that for each one percent increase in unemployment there was a four percent increase in insanity and crime and almost a six percent increase in murder. These are the conditions under which the fundamental conjunction of family and small community are degenerated, and reverence for life is lost.

The fundamental postulates and function of society must be sound or all is endangered. Civilizations have perished again and again from failure to cope with them. These are some of the underlying problems and realities for which Community Service was created to help bring understanding and mastery.

\* In The Gothic Hugo Fack summarized the findings of some economic historians about the economic order of the guild-gothic era in Europe which was made possible by a 20% annual loss in the face value of the currency. The Gothic by Hugo Fack is available from Community Service for \$2.50 postpaid.

Another particularly valuable summary of the era is by Julian Borchardt:

"It is a matter of general agreement that the (economic) crisis constitutes a grave disturbance of equilibrium between production and consumption. The question rises: was this always the case? or was there a time in which no such disturbance occurred - nay, may even have been impossible? I know nothing of any commercial crises during the Middle Ages of serious ruptures of the equilibrium between consumption and production."



## Book Reviews

NEW ORGANIZATIONAL PROSPECTS FOR COMMUNITY AND CONSERVATION LAND TRUST, (A Legal Interpretive) by Gregg Galbraith. Available from Ozark Regional Land Trust, 427 S. Main St., Carthage MO 64836, 1984. \$12.50 post-paid.

by Melanie Clark

"A Legal Interpretive" truly sums up the perspective Gregg Galbraith has taken in writing New Organizational Prospects for Community and Conservation Land Trust. This work deals in depth with the legal ramifications of the creation of a land trust by an organization with tax exempt status. In order to create a Community Land Trust, the land to be entrusted "must serve the exempt purposes of scientific, religious, conservation or humanitarian purposes in a fashion acceptable to the IRS." It is to help the reader understand what fashion the IRS will find acceptable that is really the focus of Galbraith's book. His concern is with telling the reader what policies and procedures need special attention to detail when forming a Community Land Trust so that one will be able to meet the IRS requirements in order to successfully gain a tax exempt Community Land Trust title holding.

While there are several forms of Internal Revenue Code exempt organizations, two forms are necessary to bring about a Community Land Trust which is exempt from tax payments. These two, Galbraith deals with in particular: 1) those with charitable exemption status, and 2) title holding companies. The latter is the Community Land Trust itself and the former is a parent exempt organization which the Internal Revenue Code requires the title holding company to have as an affiliate. The purpose of the Community Land Trust must be included in the purpose of the exempt parent organization in order to be acceptable to the IRS.

The first section of this book, then, guides the reader through the necessary steps to gain tax exempt status and warns him of the places where the IRS will be

most picky and where the applicant should be complete and detailed in applying.

There are three other sections to this work, the second of which is part of the Appendix to the first part and includes the actual text of the Internal Revenue Codes for Title Holding Corporations so that the reader can read, verify and interpret the text himself. The final two sections have samples of the documents to be filed with the IRS as well as a sample of the Articles of Incorporation, Bylaws and Lease Agreement used by the Hawk Hill Community Land Trust Pilot Project under the guidance and "parenting" of the Ozark Regional Land Trust.

This text would be a useful tool for any individual or organization interested in creating a tax exempt title holding land trust, for those individuals looking into a creative and useful use of their land, as well as the tax exempt benefit the status brings, or for those organizations interested in parenting such a Land Trust.



WONDER CROPS, 1985: WHERE TO BUY EXTRA HARDY CROPS, First Annual Edition, published by Natural Food Institute (Box 185 WMBR, Dudley, MA 01570). \$3.00 US, \$4.00 Canadian.

Hardier crops can help make farming and gardening easier, notes the Natural Food Institute in its new booklet "Wonder Crops, 1985." A Crop that stands up better to a pest or to the weather should help take some of the labor out of gardening.

The catalog tells where to buy disease-

resistant peaches, apricots tomatoes, grapes, and blueberries. Hardier crops would benefit people the world over who aren't blessed with rich farmland or an ideal climate. Tough plants can help improve impoverished soil.

Also listed are more than 200 other crops including vegetables, nuts, and grains that are resistant to insects, cold, drought, or possess some other unusual trait such as high vitamin content. Prices are included.

The 15,000-word booklet is based on information supplied by gardeners and farmers coast to coast, as well as pomologists, seed collectors, universities, and the U.S. Department of Agriculture including the Cooperative Extension Service in all 50 states. "The catalog is designed to help people feed their families," notes the Institute. "Stronger crops mean more food with less work -- at less cost."

Among the entries in Wonder Crops are several little-known but hardy fruits including: Cold hardy Kiwis that easily withstand sub-zero cold; Paw Paws, which are immune to insects and disease and grow as far north as Michigan; Mayhaw, a Southern fruit tree that thrives on water-logged land; Persimmons, an orange-colored fruit that is generally insect and disease free. Wonder Crops points out that black currants have three times more Vitamin C than oranges, and that one cup of cooked mustard greens has more Vitamin A than a carrot. It also tells where to obtain wild rice, carrots and squash that store for up to six months, a small tomato that keeps for up to a year without refrigeration, a perennial pea that grows into a small tree up to 10 feet tall, Stone Age wheat, and beans that are resistant to the voracious Mexican Bean Beetle.

Wonder Crops will be updated every year. This first annual edition concentrates on fruits and vegetables, but the 1986 catalog will also feature non-food crops. Wonder Crops, 1985 gives a preview of next year's listings: bamboo, prairie grass, deep-rooted plants. It mentions a number of disease and insect-free flowers, rot-resistant Black Locust (used for

fenceposts), a desert-stabilizing shrub that survives on shifting sand dunes, beneficial insects, and weed-eating geese.

The catalog is open to all growers of extraordinary crops. There is no charge to be listed. Each farmer, gardener, or plant collector must complete a detailed Plant Identification Form. Information for Wonder Crops, 1986 must be mailed to the Natural Food Institute before September 30, 1985.

The booklet announces forthcoming Institute publications, including Powerhouse Plants, which ranks the most powerful food crops as measured by vitamin and mineral content; Alternate Electricity, a guide that tells where to obtain more than 200 12-Volt Tools, Appliances, and Accessories (including solar-powered); How to Make Sprouted Wheat Bread; and Sun King, which describes how to build a revolutionary Solar Food Dryer.

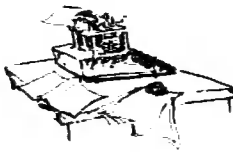
The Natural Food Institute is concerned about all basic human needs, including the need for individual freedom. Founded by gardeners who grow most of their own food, the Institute believes that the condition of life cannot be dramatically improved until that basic human need is satisfied. The need for a secure food supply is evident. Blight wiped out 75% of America's durum wheat crop in the 1950s (and 20% of our corn in 1970). In the Irish Potato Famine of the early 1880s, two million people starved to death. Even where there is abundant QUANTITY, the food could lack vital health-sustaining nutrients.

This booklet presents significant information in a compact, easy-to-understand form. In addition to genetic masterpieces, the Natural Food Institute is interested in practical innovations that help produce more food with less work such as permaculture, raised beds, solar food dryers, and labor-saving devices. By sharing horticultural experiences, gardeners can help quicken the advance of civilization and leave our children a better place.

Wonder Crops, 1985 is recommended for farmers and gardeners concerned with improving life on our planet.



# Readers Write



## ABOUT TV OR NOT TV

Colored movies, particularly top quality three dimensional movies have greater educational value than books, because they more wholistically affect the spectator. By the use of VCR's (video cassette recorders), householders can have colored movies in their home at miminized cost. There is potentiality of any family, no matter how isolated, having its own collection of several thousand hours of TV programming. Already the cost of used cassettes is cheaper per hour of entertainment than some new books. Let us not damn the technology of colored TV. For centuries there have been newspapers and magazines distributed which, if read cover to cover, could poison the minds and spirits of readers, because the selections by distributors of mass media have always been corruptible.

In our grandparents' time, the answer was not by censorship or having the government publish all the newspapers and magazines. Today, the answer is not in increased governmental censorship or governmental operation of TV programming. Some government is necessary, but the government governs best which governs least.

Parental guidance has been necessary concerning what a child reads, and is appropriate concerning the watching of TV. Although TV is significantly more addictive than reading, this creates no more of a problem for society than the recognition that alcohol is more addictive than chocolate. As more parents begin to recognize that coercion generally creates more problems than it solves, that each human being has spontaneous creativity which can be encouraged, that voluntarism is the best answer to most problems, and that the self-esteem of the child is enhanced by pride in capacity for assuming greater responsibilities, fewer children will develop addictions to chocolate, alcohol, reading or TV. Don't blame the government. The choice is always yours.

John R. Ewbank, Pennsylvania

Improving the quality of television programs would be very helpful, but would not eliminate its inappropriate use or even its excessive use to the point of being harmful. Most potentially good and useful things are subject to misuse. Some examples are medicines, food and cars. We do have laws governing the dispensing and supervision of medicines, but personal responsibility is the bottom line in the wholesome and wise consumption of food. Education in good nutrition and the availability of good food are certainly important. This, I think, is the clue to what would be most helpful in trying to promote the most beneficial use of television. We need to offer education in how to use television to the benefit of adults as well as children, and especially education in what the harmful effects of television can be.

In our home we often watch the evening news, but seldom watch other programs. That is probably because we find other activities more interesting. In response to Bonnie's question in your last issue, I think we would both prefer to read the material presented in your newsletters to watching it presented on TV.

Betty & Paul Wagner, Ohio



## ABOUT MEMBERS DIRECTORY AND LAND TRUST

Here is my overdue membership plus \$1.00 for directory.

I thought I would cut out your membership because I am trying to live on a small income in order to have time to do the things I think important. But your willingness to keep sending me newsletters plus the directory changed my mind. I think the directory is very valuable. A group of us may look into starting a Land Trust Community in the Catskill area of New York. Give my address and phone to anyone who might be interested.

Nancy Fischer  
186 Carroll St.  
Bronx, NY 10464  
(212) 885-2051



## ABOUT CSI NEWSLETTER

Mildred Loomis and I have been reading your Community Service Newsletter together. "Builders of the Dawn" - what an intriguing title - hope your workshop is abundantly attended - wish we could be there!

I appreciate Griscom's "Place of Religion in Community" and the fact that New Hope has mention as we expect to associate School of Living with New Hope as soon as possible - when living quarters are ready for Mildred and me to move to Berea! And Stelle Community - how fine their goals are! Heathcote School of Living had Dan Hemenway led a Permaculture workshop, March 24th. Twenty-two attended. Permaculture conferences seem to be "bursting out all over" with the coming of Spring. Thank goodness that idea is burgeoning.

True Marks Ritchie, Pennsylvania

## ABOUT OZARK REGIONAL LAND TRUST

Thank you for another inspiring and wonderful newsletter. I look forward to another year of the newsletter and your activities.

I have enclosed here a copy of a legal study we recently completed helping to enable a new Community Land Trust model. We feel it quite important and it has been well received around the country. I feel we would like to share a gift copy for your library. I think you would also be interested in reviewing it in the newsletter.

Gregg Galbraith  
Ozark Regional Land Trust  
Missouri



## Announcements

### TWIN OAKS WOMEN'S WEEKEND

This autumn, Sept. 6-8, the Twin Oaks Community in Louisa, Virginia, is conducting a weekend conference exclusively for women. It's focus: "Women: A Celebration of Ourselves." Based on the success of a similar women's conference held last year, this one should be exciting!

The Twin Oaks Community provides many acres of wooded land for secluded camping and meeting sites, a clean river and a sweat hut. Each day will be a combination of structured workshops and unstructured relaxing, fun and sharing time. Food and part-time child care are also included. The fee is determined on a sliding scale ranging from \$25-\$40. Bring friends, family, your collective or group house!

For more information contact: Twin Oaks Community, Louisa, Virginia 23093. Or call (703) 894-5126.

### Rural Collective Work Opportunities

Mariposa School/Community has opportunities for a teacher (lower elementary grades), bus driver, maintenance person, secretary, and coworker in our sprout business. Our small, rural community is located three miles west of Ukiah in Northern California. Eight of us live together on 61 wooded acres providing each other the support and nurturing of family life. We operate a small alternative school (50 students) and sprout farm, sharing the income and living expenses from these endeavors.

We are a collective, decide by consensus, and we have a philosophical base of non-violent social change, feminism, self-management, and ecological/holistic consciousness. We are looking for similar people - who have experience in community living or a strong desire for community, and who have a clear commitment to community building, personal growth, and social consciousness. Write or call Sage, Jo-Ann, or Rich. Mariposa School, P.O. Box 387, Ukiah, CA 95482 (707-462-1016).

Community Service Newsletter is published  
bimonthly by Community Service, Inc.  
114 E. Whiteman Street  
P.O. Box 243  
Yellow Springs, OH 45387  
(513) 767-2161 or 767-1461

#### Staff

Jane Morgan.....Director/Editor  
Melanie Clark.....Office Manager

#### Trustees

Ernest Morgan, Howard Cort, Ross Morgan,  
Agnes Grulow, Chris Sage, Wes Hare, Lance  
Grolla, Jim Leuba, Griscom Morgan, Phyllis  
Cannon, Heather Woodman, Tim Sontag, Chris-  
tine Morgan, Cecil Holland.

#### Address Changes

If there is an error on your mailing label,  
please send the old label and any corrections  
to us promptly. It increases our cost great-  
ly if the Post Office notifies us of moves,  
not to mention that we like hearing from our  
members and friends! Also, please inform  
us if you receive courtesy mailings and are  
not interested.

#### Membership

Membership is a means of supporting and  
sharing the work of Community Service. The  
basic \$15 annual membership contribution in-  
cludes a subscription to our bimonthly NEWS-  
LETTER. Larger contributions are always  
needed, however, and smaller ones will be  
gladly accepted. Community Service is a  
non-profit corporation which depends on con-  
tributions to fund its operation. All con-  
tributions are appreciated, needed, and tax  
deductible. (Overseas membership is \$20 in  
U.S. currency.)

#### Consultation

Community Service makes no set charge for  
formal or informal consultation. Customarily,  
we ask for a contribution at a rate equal to  
the client's hourly earnings.

#### Have Your Friends Seen the Newsletter?

Please send the names and addresses of your  
friends who might enjoy receiving a sample  
of our NEWSLETTER and a copy of our booklist.  
(If you wish a specific issue sent to some-  
one, please send \$.50 per copy.)

#### Editor's Note

We not only welcome letters to the editor  
(under 300 words) but also articles (700-  
1500 words) about any notable communities  
or people who are improving the quality of  
life in their communities. Anyone submit-  
ting an article should enclose a self-ad-  
dressed envelope if s/he wishes it returned.  
The only compensation we offer for your  
time and effort is the satisfaction of see-  
ing your words in print and knowing you have  
helped spread encouraging and/or educational  
information.

#### EDITOR'S NOTE #2

We very occasionally exchange our mailing  
list with a group with similar purposes  
such as the Arthur Morgan School at Celo  
or Communities Magazine. If you do not  
wish us to give your name to anyone,  
please let us know.



# Member's Input



## OUR ANNUAL WEEKEND CONFERENCE

The conference brings together important ideas and people associated with these ideas from around the country. For those who cannot attend, the ideas are reported in our NEWSLETTER. Some previous topics have been: The Significance of the Small Community, '84; Democracy in the Workplace, '83; Human Ecology, Becoming Agents of Change, '82; Human Scale in Economics and Education, '81. Some suggested topics are listed below. Please number your choice of topics from 1 to 5, #1 being your first choice. Also indicate who you think might be a good resource person for your first choice, giving his/her name in the space provided. PLEASE TYPE OR PRINT.

1. Nurturing the Family to Sustain the Community. \_\_\_\_\_
2. Conserving our Soil and Other Natural Resources \_\_\_\_\_
3. Land Trusts: Their Purposes and How to Achieve Them \_\_\_\_\_
4. The Community's Role in Social and Moral Education \_\_\_\_\_
5. The Economics of Peace \_\_\_\_\_
6. Suggested Topic: \_\_\_\_\_

Suggested resource person for first choice (name & address):

Suggested resource person for # 6 (name & address):

DO YOU HAVE A FRIEND who would be interested in the work of Community Service and in receiving our NEWSLETTER and BOOKLIST? Name & address:

ONE MORE QUESTION: We need to choose between different type styles for the Community Service NEWSLETTER. All have exactly the same number of words per inch. Here are specimens of all three. Please check the one you find most easy to read.

1. Dark sanserif type, which we have been using for years. It is simple, functional and legible \_\_\_\_\_
2. Delicate type with serif, which was used in the last issue of our NEWSLETTER. \_\_\_\_\_
3. A Roman type, used in this issue. A pretty type, although smaller. \_\_\_\_\_

DEADLINE FOR RESPONSES: JUNE 1, 1985. Let us hear from you!



## Contents



|   |  |    |
|---|--|----|
| IMAGO .....   | Jim Schenk .....   | 1  |
| THE SMALL COMMUNITY .....   | Griscom Morgan .....                                       | 3  |
| Book Reviews - <u>New Organizational Prospects for Community and Conservation</u><br><u>Land Trust</u> by Gregg Galbraith ..... | Melanie Clark .....  | 6  |
| - <u>Wonder Crops, 1985: Where to Buy Extra Hardy Crops</u> from the<br><u>Natural Food Institute</u> .....                     |  | 6  |
| Reader's Write .....  | John R. Ewbank, Betty & Paul Wagner<br>Nancy Fischer ..... | 8  |
|   | True Marks Ritchie, Gregg Galbraith .....                  | 9  |
| Announcements .....   |  | 9  |
| Member's Input .....  |  | 11 |



*You can tell when your Community Service membership expires by looking at the month and year in the upper right corner of your mailing address. Please renew your membership now if it has expired or will expire before 5/85. The minimum membership contribution is \$15 per year. We do not send individual reminders to renew.*

Community Service, Inc.  
P.O. Box 243  
Yellow Springs, OH 45387

*Address Correction Requested*

